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The departure to Arabia is therefore the first recorded act of the apostle after his baptism.

2. The "three years after my return to Damascus" (Gal. 1:18) must include the visit to Arabia plus the events in Damascus (Acts 9:20-25). The two stages of Jewish feeling toward Paul, (a) amazement (vss. 21, 22) and (b) organized opposition (vss. 23-25), and the "many days" by which Luke indicates the interval between them require a reasonable period in Damascus *after* the return from Arabia. The visit in Arabia could therefore be nothing approaching three years and was probably only a few weeks.

3. The retirement was into the desert in the immediate neighborhood of Damascus. The lonely Harras to the east of the Leja, a suggestion of G. A. Smith, fits the situation. Josephus identifies Arabia with the kingdom of Nabataea which territory included the Sinaitic peninsula. This corroborates "Sinai is a mountain in Arabia" of Gal. 4:25. The silence of Luke suggests that the visit was a mere incident in the stay at Damascus and so favors this location. The writer argues at length against the rival theory of Bishop Lightfoot which identifies Arabia with Sinai.

4. The purpose of the visit must have been for solitude and meditation to readjust his mental attitude to the new revelation. The silence of Luke again is evidence that it had no missionary purpose, while a gentile mission within a few days of his conversion is psychologically impossible and out of keeping with Acts 13:46 ff.

"The Resurrection in the Gospels and in St. Paul" (G. W. Wade in the *Interpreter*, X, No. 1 [October, 1913], 43-52).

Of the two main sources for the resurrection in the New Testament, that of the Gospels and that of the epistles of St. Paul, the latter is much the earlier. Paul's ideas of the resurrection are to be inferred from I Cor., chap. 15. It would seem that St. Paul thought of the resurrection body, not as a dead body transformed, but as a new body created by God as an appropriate organ for the spirit in its new non-terrestrial conditions. Paul's reasoning implies that the natural body stays in the grave, that the spirits receive from God other bodies, and into his idea of the resurrection the thought of the empty tomb does not seem to enter.

This idea of the spiritual resurrection body seems quite inconsistent with the tangibility ascribed to the risen Lord by the evangelists. The gospel narratives taken as a whole present discrepancies in the mingled materiality and immateriality which pervades the writer's conceptions of the resurrection body. This suggests the modification of the earliest versions of the resurrection appearance under the influence of the Jewish belief in the literal resurrection of the body (II Macc. 7:10, 11; 14:46).

The writer deduces further considerations in preference for the Pauline view, which, as countenancing no other continuity than the persistence of the personality, he thinks renders faith easier for some minds, and removes certain difficulties which attach to the idea of the resurrection of the physical body as concerning our Lord and the physical resurrection of mankind in general.

"The Stoning at Lystra and the Epistle to the Galatians" (F. W. Crafer in the *Expositor*, 8th Series, Vol. VI, No. 34 [October, 1913], 375-89).

The writer advances a theory with reference to the stoning at Lystra which would attach to that event a new importance in its bearing on the Galatian problem. It is the writer's opinion that the stoning at Lystra made the arduous journey through the

wilds of the Isaurus and the fastnesses of the Taurus impracticable for Paul, so that instead of pursuing his way southeast from Derbe to Tarsus his zeal found vent in a slow and easy traversing of the old ground. According to this supposition the apostle evangelized the cities of Galatia not when being hunted from town to town on his outward journey but on his more leisurely and effective return. Hence the words of Paul, "Because of infirmity of the flesh I preached unto you at the first" (Gal. 4:13). Thus also is to be understood Gal. 4:14, 15. Disfigured and bandaged as he was after his recent experience, instead of their treating such an unseemly preacher with that loathing which the ancient world felt toward the maimed and unsightly, they received him as an angel of the Lord, and, had it been possible, would have plucked out their very eyes to have given to him.

The theory is supported with further considerations and suggestions and the conclusion drawn that if Paul is able in writing to the Galatians to refer to events which happened at Lystra, this region must have been the center of the Galatian churches. This involves the assumption that the epistle was written to a small community and was not a manifesto to South Galatia. This again carries with it an early date for the epistle; for, contrary to the ordinary assumption that the Judaizing mission extended from Perga to Derbe, if the Galatians lived in the district of Lystra a small and speedy mission of Judaizers might have done the mischief.

"The Historical Trustworthiness of the Book of Acts" (H. H. Wendt in the *Hibbert Journal*, XII, No. 1 [October, 1913], 141-61).

The historical interpretation of the Pauline epistles must be undertaken without relying on Acts, and the genuine epistles of Paul must be made the criterion for the historicity of Acts. Applying this principle, as enunciated by F. C. Baur and the Tübingen school, the writer is led to recognize the Book of Acts as of great historical value for a knowledge of the Apostolic age. His inquiry is based on the critical analysis of the sources, and he finds that those elements due to the older traditions are of greater historical value than those of the main source, and that they contain a great deal of valuable material supplementary to the statements of Paul.

"The Integrity of Second Corinthians" (Allan Menzies in the *Expositor*, 8th Series, Vol. VI, No. 34 [October, 1913], 366-75).

Professor Menzies' article is a reply to an article on the same subject by Canon Kennedy of Dublin in the April and July issues of the *Irish Church Quarterly Review*. Professor Menzies contends for the integrity of our II Cor. against Canon Kennedy's contention that the last four chapters are Paul's second epistle which he wrote "with tears." The main argument is with reference to the threat in 13:2. This Kennedy holds was withdrawn in 2:1. Professor Menzies thinks this cannot be so construed but that it rather intimates Paul's intention not to pay the Corinthians another visit likely to cause him so much pain as the last one had done and explains why, instead of coming himself, when he led them to expect him, he sent the letter. Both critics agree that Paul had visited Corinth after I Cor. was written and before he wrote II Cor. and that the threat was uttered at the close of that visit which had ended painfully for both sides. Menzies thinks it inconceivable that the threat should be withdrawn, and after answering some further minor difficulties, he takes issue again with Kennedy as to the abrupt and awkward transition from the last verse of the ninth chapter to the first verse of the tenth. Menzies regards this as of little difficulty because of similar